Principles of Islamic Faith (Al-`Aqidah Al-Wasitiyah)

By: Sheikh Al-Islam Ahmad Ibn Taimiyah

Translated into English with Introduction and Commentary by: Assad Nimer Busool
From IQRA' International Educational Foundation

IQRA'S NOTE:

TO PARENTS, TEACHERS AND READERS

Iqra' International Educational Foundation is pleased to offer for class- rooms and general public this revised edition of Imam Ibn Taimiyah's work *al-'Aqidah al-Wasitiyah* in translation by Dr. Assad N. Busool. This basic work on Islamic *'aqidah* is well recognized as an authentic statement of Islamic faith. The publication fills the gap which existed in finding a book on Islamic *'aqidah* in English. This book is recommended as an enrichment reading for the students of *Fiqh* on Senior High School level. Parents and teachers would find it beneficial to use this book as group reading both at home and in the classroom. A general reader would find it most useful to acquire clarity on important points of Islamic faith.

This publication is part of Iqra's Comprehensive Program on *'Aqa'id* and *Fiqh*; the readers may expect several publications this year. It follows with OUR FAITH AND WORSHIP a textbook at the elementary level on Islamic *'aqidah* and *fiqh*. The year 1994 will, *Insha Allah*, see the publication of all textbooks at elementary level.

Dr. Busool with his rich academic background was most suitable person to undertake this venture for the IQRA' and we are grateful for his painstaking work. The readers of Arabic language are well aware of the difficulty of translation from Arabic to English and will appreciate the effort of the author. He has done full justice to the translation. Dr. Busool has also reorganized some material, without tampering with the original text, to make the material better arranged and easily comprehensible for the reader.

IQRA' in general follows the Library of Congress transliteration system except for the definite article (al) before sun letters (e.g. *an-Nur* instead of *al-Nur*).

Dedicated to:
THE MEMORY OF MY FATHER AL-HAJJ, NIMER YOUSUF BUSOOL
may Allah have mercy upon him and reward him with Paradise

Ibn Taimiyah

Biography

Taqi ud-Din Abu-l-'Abbas Ahmad Ibn 'Abd al-Halim Ibn 'Abd as-Salam Ibn Taimiyah al-Harrani al-Hanbali, **was born on Monday the 10th of *Rabi' al-Awwal* 66l H./22nd of January 1263 C.E. at Harran. His father fled with his family from *Harran* to Damascus in the year 667 H./1268 C.E. out c fear of the Tatars who invaded the land of Islam and were very close to Harran. In Damascus, the center of Islamic studies at that time, *Ahmad Ibn Taimiyah* followed in the footsteps of his father who was a scholar of Islamic studies by studying with the great scholars of his time, among them a woman scholar by the name *Zainab bint Makki* who taught him *hadith*.**

He completed his studies when he was a teenager and at age 19 he became a professor of Islamic studies. Well versed in Qur'anic studies, *Hadith, fiqh*, theology, Arabic grammar and scholastic theology, etc., he started giving *fatwas* on religious legal matters without following any of the traditional legal schools, the *Hanafi, Maliki, Shafi*'i and *Hanbali*. He defended the sound prophetic traditions by arguments which, although taken from the *Qur'an* and the *Sunnah*, had hitherto been unfamiliar to people of his time. The freedom of his polemics made him many enemies among the scholars of the traditional Orthodox Schools, who falsely accused him, of all kinds of heretical beliefs. Among them was the famous Muslim medieval traveler, *Ibn Batutah*, who visited Damascu while *Ibn Taimiyah* was in jail. This did not hinder *Ibn Batutah* in testifying in his book that "he witnessed *Ibn Taimiyah* on the pulpit saying, 'every night Allah descends to the lower heaven like my descent', and he descended one step down the pulpit".[1] From reading this *'aqidah* we learn tha *Ibn Taimiyah* accepted the attributes of Allah without questioning *(bi-la kaifa)*.[2]

He fought heretical innovations in religion which were wide spread during his time all over the Muslim world, especially certain acts and beliefs of some *Sufi* orders, like saint worship and visiting saints' tombs, and throwing themselves in the fire. His attack on the *sufis* caused him a lot of trouble with the authorities whose leaders were under the influence of certain *sufi* leaders.

Ibn Taimiyah's **fight was not limited to the *sufis* and the people who followed the heretical innovations; in addition, he fought against the *Tatars* who attacked the Muslim world and almost reached Damascus. The people of Syria sent him to Egypt to urge the Mamluke Sultan, the Sultan of Egypt and Syria to lead his troops to Syria to save it from the invading *Tatars*. When he realized that the Sultan was hesitant to do what he asked of him, he threatened the Sultan by saying: "If you turn your back on Syria we will appoint a Sultan over it who can defend it and enjoy it at the time of peace". He was present at the battle of *Shaqhab* near Damascus against the *Tatars* which took place during the fasting month of *Ramadan* and gave a *fatwa* to the army to break their fast i order to help them against their enemy, as the Prophet Muhammad (peace be upon him) did durin the battle of the liberation of *Makkah*. The Muslims won the battle against the *Tatars* and drove them away from Damascus and all Syria. *Ibn Taimiyah's* courage was expressed when he went wit a delegation of *'ulama'* to talk to *Qazan* the *Khan* of the *Tatars* to stop his attack on the Muslims. Not one of the *'ulama'* dared to say anything to him except *Ibn Taimiyah* who said: "You claim that you are Muslim and you have with you *mu'adhdhins*, judges, *Imam* and *sheikh* but you invaded us and reached our country for what? While your father and your grandfather, Hulago, were non-believers, they did not attack the land of Islam, rather, they promised not to attack and they kept their promise. But you promised and broke your promise."[3]**

All this *jihad* against the enemies of Islam did not help *Ibn Taimiyah* with the *'ulama'.* The authorities put him in jail many times until he died in jail because of his daring and free progressiv opinions on many legal and social issues which angered his opponents, the followers of the Orthodox Schools of law.

However when *Ibn Taimiyah* had the chance to punish his opponents among the *'ulama'* who caused him all kinds of trouble and put him in jail many times, he showed the utmost of magnanimity and forgave them when the Sultan *an-Nasir Qalawun* gave him the chance to do so. He said: "If you kill them you will never find *'ulama'* like them." The Sultan said: "They harmed you many times and wanted to kill you!" *Ibn Taimiyah* said: "Whoever harmed me is absolved, and who harmed the cause of Allah and His Messenger, Allah will punish him."[4]

The Muslim historians, like *adh-Dhahabi, Ibn Kathir, Ibn al-'Imad al-Hanbali* and many others praised Ibn Taimiyah and considered him one of the greatest scholars of Islam of all time.

***Ibn Taimiyah* died in jail in Damascus on the night of Sunday-Monday 20th *Dhu-l-Qa'dah* 728 H./26-27 September 1328 C.E.**

The people of Damascus, who held him in great honor, gave him a splendid funeral and an estimated 200,000 men and 15,000 women attended his funeral. He was buried at the *Sufi* cemetery in Damascus[5] where his mother was buried.

Ibn Taimiyah's Writings

In spite of all the turbulence in his life, as discussed earlier, *Ibn Taimiyah* was able to write many books and pamphlets on all branches of Islamic knowledge. His pupil; *Ibn Qayyim al-Jawziyah*, compiled a list of the works of *Ibn Taimiyah* which contains 350 works. Here are some of them:

A: Qur'anic Studies and Tafsir:

1. **al-Tabyan fi nuzul al-Qur'an.**
2. **Tafsir surat al-Nur.**
3. **Tafsir al-Mu'awidhatain (chapter 113 and 114).**
4. **Tafsir Surat al-Ikhlas (chapter 112)**
5. **Muqaddimah fi 'Usul al-Tafsir.**

B: Fiqh (Islamic Law):

1. **Majmu'at al-Fatawa al-Kubra. 5 volumes.**
2. **Majmu' Fatawa Ibn Taimiyah. 37 volumes.**
3. **al-Qawa'id al-Nuraniyah al-Fiqhiyah.**
4. **Kitab Manasik al-Hajj.**
5. **Risalah fi al-'Uqud al-Muharramah.**
6. **Kitab al-Farq al-Mubin baina al-Talaq wal-Yamin.**

7. Kitab fi 'Usul al-Fiqh.

8. Risalah fi Raf al-Hanafi Yadaihi fi al-Salah.

9. Risalah fi Sujud al-Sahwu.

10. Mas'alat al-Half bil-Talaq.

C: Tasawwuf (Sufism):

1. al-Furqan baina Awliya' al-Rahman wa-Awliya' al- Shaitan.

2. Amrad al-Qulub wa-Shifa'uha.

3. al-Tuhfah al-'Iraqiyah fi A'mal al-Qulub.

4. al-'Ubudiyah.

5. al-Risalah al-Tadmuriyah.

6. Darajat al-Yaqin.

7. Bughyat al-Murtad *(al-sab'iniyah)*.

8. Ibtal Wahdat al-Wujud.

9. al-Tawassul wal-Wasilah.

10. Risalah fi al-Sama' Wal-Raqs.

11. al-'Ibadat al-Shar'iyah.

D: 'Usul al-Din and 'Ilm al-Kalam:

1. Risalah fi 'Usul al-Din.

2. Risalah fi al-Ihtijaj bil-Qadar.

3. Jawab Ahl al-'Ilm wal-Iman.

4. al-Iklil fi al-Mutashabih wal-Ta'wil.

5. al-Risalah al-Madaniyah.

6. Minhaj al-Sunnah al-Nabawiyah fi Naqd Kalam al-Shi'ah al-Qadariyah.

7. al-Muntaqa min Akhbar al-Mustafa.

8. Sharh al-'Aqidah al-Asfahaniyah.

9. Ma'arij al-Wusul ila Ma'rifat anna Usula al-Din wa-Futu'ahu qadd bayyanaha al-Rasul.

10. Aqwamu ma qila fi al-Mashi'ati wal-Hikinati wal-Qada'i wal-Qadari wal-Ta'lili wa-Butlani al-Jabri wal- Ta'til.

11. Risalah fi al-Qada'i wal-Qadar.

12. Kitab al-Iman.

13. al-Furqan baina al-Haqqi wal-Batil.

14. al-Wasiyah al-Kubra.

15. Naqd Ta'sis al-Taqdis.

16. al-Radd 'ala al-Nusairiyah.

E: Al-Radd 'ala As-hab al-Milal: (Responding to other religion's followers):

1. al-Jawab al-Sahih li-man Baddala Dina al-Masih.

2. al-Radd 'ala al-Nasara.

3. Takhjil Ahl al-Injil.

4. al-Risalah al-Qubrusiyah.

5. Iqtida' al-Sirat al-Mustaqim Mukhalafat As-hab al-Jahim.

F: Al-Mantiq wal-Falsafah: (Logic and Philosophy):

1. al-Radd 'ala al-Mantiqiyyin.

2. al-Risalah al-Safadiyah.

3. Naqd al-Mantiq.

4. al-Risalah al-'Arshiyah.

G: Al-Akhlaq wal-Siyasah wal-Ijtima': (Manners, Administration and Sociology)

1. al-Hasanah wal-Sayyi'ah.

2. al-Wasiyah al-Jami'ah li-Khair al-Dunia wal-Akhirah.

3. Sharh Hadith "Innama al-A'malu bin-Niyyat".

4. al-Siyasah al-Shar'iyah fi Islah al-Ra'i wal-Ra'iyah.

5. al-Hisbah fi al-Islam.

6. al-Mazalim al-Mushtarakah.

7. al-Shatranj.

H: Hadith:

1. Ahadith al-Qussas

The Reason this Creed was Written

Ibn Taimiyah said:

"A *Shafi'ite* judge from *Wasit* (in Iraq) whose name is *Radiy ad-Din al-Wasiti*, visited me on his way to *Hajj* (pilgrimage). This *Sheikh* was a man of goodness and faith. He complained to me of the people's situation in that country (i.e., Iraq) under the *Tatars* (Mongols) rule of ignorance, injustice, and loss of faith and knowledge.

He asked me to write him an '*Aqidah* (creed) as a reference to him and his family. But I declined saying: Many creeds have been written. Refer to the scholars of the *Sunnah*. However, he persisted in his request, saying: I do not want any creed but one you write. So I wrote this one for him while I was sitting one afternoon.

Many copies of it are dispersed throughout Egypt, Iraq and other provinces. (*Majmu' Fatawa Ibn Taimiyah, VIII, p.164*)

1-*Ibn Batutah - Rihiah*, vol.1,p.110,fn.1.
2- See page 21 of this book.
3-*Ibn Kathir*, al-Bidayah wan-Nihayah, Vol.7, Part 14, pp.91-92
4-*Ibn Kathir, al-Bidayah wan-Nihayah*, vol.7, part 14, p.56.
5- For description of *Ibn Taimiyah's* funeral see *Ibn Kathir*; pp.141-145.

Al-'Aqidah Al-Wasitiyah

Introduction

In the name of Allah the Compassionate, the Merciful[1] The praise belongs to Allah[2] Who sent His Messenger[3] with guidance and the religion of truth (i.e., Islam) making it incumbent on all religions. Allah is the best of witnesses[4], and I testify that there is no god but Allah alone and that He has no partner[5]; I admit and believe in the oneness of Allah. And I testify that Muhammad is His servant and Messenger[6]; May Allah greatly bless him, his family, and his companions.

This is the belief of the saved group[7], the victorious ones to the Day of Judgment, the people of the *Sunnah* and the *Jama'ah*[8] (i.e., The belief in Allah, His angels, His books, His messengers, the resurrection after death, the belief in Divine Decree (*qadar*), be it good or bad)[9].

Part of the belief in Allah is the belief in how He has described Himself in His Book (the *Qur'an)* and in how His Messenger Muhammad (peace be upon him) has described Him. Believe without distorting or denying and without questioning or shaping; Rather, believe in Allah, The Exalted:

> **"There is none like Him; He is the All-Hearer, the All-Seer." *(ash-Shura 42/11)***

Do not deny Him the way He has described Himself; Do not change words from their context; Do not disbelieve the names of Allah and His Signs; Do not exemplify His Attributes with the attributes of His creatures because Allah, The Exalted, has no likeness: There is none comparable to Him; There is none equal to Him; The Exalted, the Supreme, is not measured by His creatures; Indeed, He best knows Himself and others; He is All-Truthful; and His Speech prevails over the speech of His creatures.

Moreover, His messengers are truthful and thus speak the truth. This is opposite to those who speak about Him what they themselves know not. About this, The Exalted, The Supreme has said:

> **"Glorified be your lord, the Lord of Majesty, from that which (the unbelievers) attribute (unto Him). And peace be upon the messengers. And praise be to Allah the Lord the Universe." (*as Saffat 37/180-182*).**

He glorified Himself with what the opponents of the messengers said of Him; And He greeted the messengers because what they said was free from defect.

He (the Glory is His) combined what He described Himself as between negation and affirmation[10]. Consequently, the people of the *Sunnah* and *Jama'ah* must not deviate from what the messengers brought forth; verily, it is the right path, the path of those upon whom Allah bestowed His grace, the path of the prophets, saints, martyrs, and righteous people.

Allah's Names and Attributes in the Qur'an

Chapter One

The following is included in this idea of how Allah describes Himself in *Surat al-Ikhlas*, (chapter 112 which equals a third of the Qur'an[11], where He says:

> **"Say He is Allah The One, Allah The Eternal. He never begot, nor was begotten. There is none comparable to Him."**

And He described Himself in the greatest *Ayah* (verse) in His Book (i.e., *Ayat al-Kursi*):

> **"Allah, there is no god save Him, The Living, The Eternal. Neither slumber nor sleep overtake Him. Unto Him belongs whatsoever is in the heavens and the earth. Who is he who intercedes with Him except by His permission? He knows that which is before them and that which is behind them, while they encompass nothing of His Knowledge except what He wills. His seat (kursi) contains the heavens and the earth, and He is never weary of preserving them. He is The Sublime, The Great." (*al-Baqarah 2/255*)**

Therefore, Allah protects whoever reads this *Ayah* at night and no devil can get close to him until morning. Allah has also said:

> **"Depend on The Living One, He Who will never die." *(al-Furqan 25/58)*.**

And He, the Glorified, has said:

> **"He is The First (*al-Awwal*) and The Last (*al-Akhir*), The Outward (*as-Zahir*) and The Inward (*al-Batin*)[12]; He is The Knower of All Things." *(al-Hadid 57/3)***

Knowledge:

> **"He knows that which goes down into the earth and that which comes out from it, and that which descends from the heavens and that which ascends into it. He is The Merciful, The Forgiving." *(Saba' 34/2)***

> **"With Him are the keys of the unknown *(mafatih al-ghaib)*, none but He knows them. He knows what is in the land and the sea; not a leaf falls but He knows it; not a grain amid the darkness of the earth, naught of wet or dry but (it is recorded) in a clear record." *(al-An'am 6/59)***

He has said:

> **"No female conceives or gives birth except with His Knowledge." *(Fatir 35/11)***

And He has said:

"That you may know that Allah is able to do all things, and that Allah knows all things." ***(at-Talaq 65/12)***

Might:

And He has said:

"Indeed, Allah is the One Who gives livelihood, The Lord of Unbreakable Might." ***(adh-Dhariyaat 51/58)***

Hearing, Seeing:

And He has said:

"Nothing is like Him; and He is The Hearer, The Seer." ***(ash-Shura 42/11)***

And He has said:

"Lo! Comely is this which Allah admonishes you to be. Lo! Allah is ever Hearer, Seer." ***(an-Nissa' 4/58)***

Will:

And He has said:

"If only, when you entered your garden, you had said: That which Allah wills is; There is no strength save in Allah." ***(al-Kahf 18/39)***

And He has said:

"If Allah had so willed it, those who followed after them would not have fought one with the other after clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with the other; But Allah does what He wills." ***(al-Baqarah 2/253)***

And He has said:

"The beast of cattle is made lawful unto you [for food], except that which is announced unto you [herein], hunting being unlawful when you are on pilgrimage; Indeed, Allah ordains that which He wills." ***(al-Ma'idah 5/1)***

And He has said:

> **"Of whomsoever it is Allah's will to guide, his heart He expands into Islam; And of whomsoever it is His will to send astray, his heart He made closed and narrow as if he were engaged in sheer ascent."** ***(al-An'am 6/125)***

Love:

He has said:

> **"And do good; Indeed, Allah loves those who do good."** ***(al-Baqarah 2/195)***

And He has said:

> **"Act equitably; Indeed, Allah loves the equitable."** ***(al-Hujurat 49/9)***

And He has said:

> **"So long as they are true to you, be true to them; Indeed, Allah loves those who keep their duty."** ***(at-Tawbah 9/7)***

And He has said:

> **"Truly, Allah loves those who repent, and loves those who care for cleanliness."** ***(al-Baqarah 2/222)***

And He has said:

> **"Say, [O Muhammad, to mankind]: If you love Allah, follow me; Allah will love you."** ***(Al'Imran 3/31)***

And He has said:

> **"Allah will redeem a people whom He loves, and who love Him."** ***(al-Ma'idah 5/54)***

And He has said:

> **"Indeed, Allah loves those who fight in ranks for His cause, as if they were a solid structure."** ***(as-Saff 61/4)***

And He has said:

> **"He is The Forgiving, The Loving."** ***(al-Buruj 85/14)***

Mercy:

And His saying:

> **"In the name of Allah, The Beneficent, The Merciful."**

He has said:

> **"Our Lord! You comprehended all things in mercy and Knowledge."** ***(al-Mu'min 40/7)***

And He has said:

> **"He is Merciful to the believers."** ***(al-Ahzab 33/43)***

And He has said:

> **"My Mercy has embraced all things."** ***(al-A'raf 7/156)***

And He has said:

> **"Your Lord has prescribed for Himself Mercy."** ***(al-An'am 6/54)***

And He has said:

> **"He is The Forgiving, The Merciful."** ***(Yunus 10/107)***

And He has said:

> **"Allah is better [than any one] at guarding, and He is The Most Merciful of those who show mercy."** ***(Yusuf 12/64)***

Pleasure and Anger:

He has said:

> **"Allah takes pleasure in them and they in Him."** ***(al-Ma'idah 5/119)***

And He has said:

> **"Whoever slays a believer intentionally, his reward is Hell for ever. Allah's wrath is against him and He has cursed him."** ***(an-Nissa' 4/93)***

And He has said:

> **"That will come to be because they followed that which angered Allah, and shunned that which pleases Him."** ***(Muhammad 47/28)***

And He has said:

"When they angered Us, We punished them." ***(az-Zakhruf 43/55)***

And He has said:

"But Allah was adverse to their being sent forth and held them back." ***(at-Tawbah 9/46)***

And He has said:

"It is most hateful in the Sight of Allah that you say that which you do not." ***(as-Saff 61/3)***

Coming:

He has said:

"Will they wait until Allah comes to them in canopies of clouds, with the angels? Then the case will have been already judged." ***(al-Baqarah 2/210)***

And He has said:

"Are they waiting to see if the angels come to them? Or your Lord [Himself]? Or some of the Signs of your Lord? That Day Signs of your Lord will come." ***(al-An'am 6/158)***

And He has said:

"Nay! When the earth is pounded to powder, then your Lord will come and the angels will come rank upon rank." ***(al-Fajr 89/21-22)***

And He has said:

"A day will come when the heaven and the clouds will be rent asunder and the angels will be sent down in a grand descent." ***(al-Furqan 25/25)***

Face and Hand:

He has said:

"Only the Face of your Lord of Might and Glory will remain." ***(ar-Rahman 55/27)***

And He has said:

"Everything will perish save His Face." ***(al-Qasas 28/88)***

And He has said:

> **"What kept you (Iblis) from falling prostrate before that which I have created with My Hands."** ***(Sad 38/75)***

And He has said:

> **"The Jews said: Allah's Hand is tied.' May their hands be tied and may they be accursed for the [blasphemy] they utter. Rather, both His Hands are widely outstretched; He gives and spends as He pleases."** ***(al-Ma'idah 5/64)***

Eyes:

He has said:

> **"Wait patiently for the Command of your Lord, [O Muhammad], for verily you are in Our Eyes."** ***(at-Tur 52/48)***

And He has said:

> **"We carried him [Nuh] on an [ark] made of planks and nails; It floats under Our Eyes, as a reward for him who was rejected."** ***(al-Qamar 54/13-14)***

And He said:

> **"I have maintained you [Musa] with My Love that you might be reared under My Eye."** ***(Ta Ha 20/39)***

Hearing:

He has said:

> **"Allah has indeed heard her who argued with you [O Muhammad] concerning her husband, and who complained unto Allah; Allah hears the argument between both of you; Indeed, Allah is Hearer,Seer."** ***(al-Mujadalah 58/1)***

And He has said:

> **"Verily, Allah heard the saying of those [the Jews] who said: Allah is poor and we are rich."** ***(Al'Imran 3/181)***

And He has said:

> **"Do they think that We do not hear their secrets and their private counsels? Indeed [We do], and Our Messengers are by them to record all."** ***(az-Zakhruf 43/80)***

Seeing and Hearing:

He has said:

> **"Indeed, I will be with you [Musa and Harun], Hearing and Seeing."** ***(Ta Ha 20/46)***

And He has said:

> **"Is he then unaware that Allah sees?"** ***(al-'Alaq 96/14)***

And He has said:

> **"Who Sees you when you stand up [to pray]? And [sees] your movements among those who fall prostrate [in worship]? Indeed, He, and only He, is The Hearer, The Knower."** ***(ash-Shu'ara' 26/218-220)***

And He has said:

> **"Say [unto them]: Act! Allah will see your actions, and [so will] His Messenger and the Believers."** ***(at-Tawbah 9/105)***

Power of Planning: He has said:

> **"He is, in His Power, Supreme."** ***(ar-Ra'd 13/13)***

And He has said:

> **"They [the unbelievers] plotted and planned, and Allah planned too; Allah is The Best of Planners."** ***(Al-'Imran 3/54)***

And He has said:

> **"So they devised a plot: and We devised a plot while they perceived not."** ***(an-Naml 27/50)***

And He has said:

> **"Indeed, they devise a plot [against you O Muhammad] and I devise a plot [against them]."** ***(at-Tariq 86/15-16)***

Forgiveness:

He has said:

> **"If you do good openly or conceal it, or if you forgive evil, indeed, Allah is**

Forgiving and Powerful." ***(an-Nissa' 4/149)***

And He has said:

"Let them forgive and disregard [the transgressions of others]. Do you not wish that Allah forgive you? Allah is Forgiving, Merciful." ***(an-Nur 24/22)***

Might:

He has said:

"And the might belongs to Allah and to His Messenger." ***(al-Munafiqun 63/8)***

And He has said about *Iblis* (the Satan):

"[*Iblis*] said: Then by Your might, I will lead all of them astray'." ***(Sad 38/82)***

And He has said:

"Blessed be the Name of your Lord, Full of Majesty, and Honor." ***(ar-Rahman 55/78)***

Oneness:

He has said:

"Therefore, worship you Him and be you steadfast in His Service; Do you know of anyone who can be named along with Him?" ***(Maryam 19/65)***

And He has said:

"There is none comparable to Him." (al-Ikhlas 112/4)

And He has said:

"Do not set up rivals to Allah when you know [The Truth]." ***(al-Baqarah 2/22)***

And he has said:

"Yet there are some people who take (idols as] rivals to Allah, loving them with a love like (that which is the due) of Allah (only), but those who believe overflow in their love of Allah." ***(al-Baqarah 2/165)***

And He has said:

> **"Say: Praise be to Allah, Who begets no son, Who has no partner in [His] dominion and Who [needs] none to protect Him from humiliation;' And Magnify Him with all magnificence."** ***(al-Isra' 17/111)***

And He has said:

> **"All that is in the heavens and all that is on the earth glorifies Allah; To Him belongs Dominion; To Him belongs Praise; He is Able to do all things."** ***(at-Taghabun 64/1)***

And He has said:

> **"Blessed is He Who sent down the Criterion [*al-Furqan*] to His Servant [Muhammad], that He may warn all creatures. He to Whom belongs the dominion of the heavens and the earth, no son has He begotten; Nor has He any partner in His Dominion. It is He Who created all things and ordered them in due proportions."** ***(al-Furqan 25/1-2)***

And He has said:

> **"Allah did not beget a son; Nor is there any god along with Him; Otherwise each god would have taken away what he had created and some of them would have lorded over others. May Allah, Be Glorified above all that they allege. He knows what is hidden and what is exposed. May He Be Exalted over all that they ascribe as partners [to Him]."** ***(al-Mu'minun 23/91-92)***

And He has said:

> **"Do not invent similitudes for Allah; Indeed, Allah knows and you know not."** ***(an-Nahl 16/74)***

And He has said:

> **"Say: My Lord forbids only indecencies whether open or secret, sin and wrongful oppression. You're associating with Allah that for which no Revelation has been given, and you're saying things about Allah of which you have no knowledge."** ***(al-A'raf 7/33)***

Settling on the Throne:

(Al-Istiwa' A'la Al-'Arsh)

He has said:

> **"The Beneficent One, Who is Settled on the Throne (al-Arsh)." and "Then He Mounted the Throne."**
>
> **Allah repeated this theme six times in the Qur'an.**

He has said:

> **"Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Mounted the Throne."** ***(al-A'raf 7/54)***

And He has said:

> **"Verily! Your Lord is Allah Who created the heavens and the earth in six days; Then He Established Himself on the Throne."** ***(Yunus 10/3)***

And He has said:

> **"Allah is He Who raised the heavens without any pillars that you can see; Then He Mounted the Throne."** ***(ar-Ra'd 13/2)***

And He has said:

> **"The Beneficent One, Who is Established on the Throne."** ***(Ta Ha 20/5)***

And He has said:

> **"Then He Mounted the Throne, The Beneficent One."** ***(al-Furqan 25/59)***

And He has said:

> **"Allah created the heavens, the earth and all that is between them in six days; Then He Mounted the Throne."** ***(as-Sajdah 32/4)***

And He said:

> **"He it is Who created the heavens and earth in six days; Then He Mounted the Throne."[13]** ***(al-Hadid 57/4)***

Highness:

And He has said:

> **"Behold! Allah has said; 'Oh Jesus! I am taking you and raising you up to Me."** ***(Al'Imran 3/55)***

And He has said:

> **"Rather, Allah raised him up to Him."** ***(An-Nissa' 4/158)***

And He has said:

> **"To Him good words ascend, and He elevates the pious deed."[14]** ***(Fatir 35/10)***

And He has said:

> **"O Haman! Build me a tower, that I may reach the roads, - the roads of heavens, and that I may climb up to the God of Moses, though verily I think he [Moses] is a liar."** ***(Ghafir 40/36-37)***

And He has said:

> **"Do you feel secure that He Who is in Heaven will not cause you to be swallowed up by the earth when it shakes? Or do you feel secure that He Who is in Heaven will not send against you a wind casting down pebbles from the sky? That is that you may know the manner of My Warning."** ***(al-Mulk 67/16-17)***

And He has said:

> **"He created the heavens and the earth in six days; Then He Mounted the Throne. He knows all that enters the earth and all that emerges there from and all that comes down from the sky and all that ascends therein; He is with you wherever you may be. And Allah is Seer of what you do."** ***(al-Hadid 57/4)***

Omnipresence:

And He has said:

> **"There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less or more but He is with them wherever they be: And afterward, on the Day of Resurrection, He will inform them of what they did. Indeed, Allah is Knower of All Things."** ***(al-Mujadalah 58/7)***

And He has said addressing *Abu Bakr* in the cave during the *Hijrah*:

> **"Grieve not. Indeed, Allah is with us."** ***(at-Tawbah 9/40)***

And He has said:

> **"Indeed, I will be with you, Hearing and Seeing."** ***(Ta Ha 20/46)***

And He has said:

> **"Indeed, Allah is with those who protect themselves and with those who do good."** ***(an-Nahl 16/128)***

And He has said:

> **"Be patient and persevering, for Allah is with those who patiently persevere.[15]** ***(al-Anfal 8/46)***

And He has said:

> **"How often a small company overcame a big one by Allah's Help! Allah is with those who steadfastly persevere."** ***(al-Baqarah 2/249)***

Speech:

He has said:

> **"Whose words (*Hadith*) can be truer than Allah's?"** ***(an-Nissa' 4/87)***

And He has said:

> **"Whose utterance (*Qil*) can be truer than Allah's?"** ***(an-Nissa' 4/122)***

And He has said:

> **"When Allah said (*qala*): O Jesus, son of Mary"** ***(al-Ma'idah 5/116)***

And He has said:

> **"Perfected is the Word (*kalimatu*) of your Lord in Truth and Justice."** ***(al-An'am 6/115)***

And He has said:

> **"To Moses Allah spoke (*kallama*) directly."** ***(an-Nissa' 4/164)***

And He has said:

> **"And of whom (*messengers*) there are some unto whom Allah spoke (*kallama*)."** ***(al-Baqarah 2/253)***

And He has said:

> **"When Moses came to Our appointed place, and his Lord spoke (*kallama*) unto him."** ***(al-A'raf 7/143)***

And He has said addressing *Musa*:

> **"We called him (*nadainahu*) from the right side of [Mount] at-Tur and made him draw near to Us for communion."** ***(Maryam 19/52)***

And He has said:

> **" When your Lord called (*nada*) Moses: Go unto the wrong-doing folk'."** ***(ash-Shu'ara' 26/10)***

And He has said:

> **"And their Lord called both of them (nadahuma) [Adam and Hawwa']: Did not forbid you That Tree, and tell you (*wa-aqul*): Lo! Satan is an open enemy to you?" *(al-A'raf 7/22)***

And He said:

> **"On The Day He will call unto them (*yunadihim*) and say: Where are My partners who you fabricated?" *(al-Qasas 28/62)***

And He has said:

> **"On The Day He will call unto them (*yunadihim*) and say: What answer gave you to the messengers?" *(al-Qasas 28/65)***

And He has said:

> **"If anyone of the pagans seeks your protection, grant it to him so that he may hear the Words (kalam) of Allah." *(at-Tawbah 9/6)***

And He has said;

> **"A party of them used to listen to the Words (*kalam*) of Allah, then used to distort it knowingly after they understood it." *(al-Baqarah 2/75)***

And He has said :

> **"They wish to change God's Words (*kalam*); Say: You shall not follow us.' Thus Allah said (*qala*) before hand." *(al-Fath 48/15)***

And He has said:

> **"Recite what has been revealed to you of the Book of your Lord; None can change His Words (*kalimatihi*)." *(al-Kahf 18/27)***

And He has said:

> **"Verily this Qur'an narrates (*yaqussu*) unto the Children of Israel most of the matters which they dispute." *(an-Naml 27/76)***

And He has said:

> **"This is a Blessed Book (*kitabun mubarakun*) which We have sent down." *(al-An'am 6/92)***

And He has said:

> **"Had We send down this Qur'an on to a mountain, verily you would have seen it humbled and rent asunder for fear of Allah." *(al-Hashr 59/21)***

And He has said:

> **"When We substitute one Verse (*Ayah*) for another and Allah knows best what He reveals-they say: You are but a fabricator; But most of them know not. Say: The Trustworthy Spirit *(i.e., Gabriel)* has brought it (*The Qur'an*) from your Lord in Truth, in order to strengthen those who believe, and as Guidance and Good Tidings for Muslims. We know well that they say: It is a man who teaches him; The language of him they falsely point to is notably foreign, while this is Arabic, pure and clear." *(an-Nahl 16/101-103)***

Looking at Allah:

He has said:

> **"Some faces, That Day, will beam (in brightness and beauty), looking toward their Lord." *(al-Qiyamah 75/22-2*3)**

And He has said:

> **"(Relaxing) on couches looking (at their Lord)." *(al-Mutaffifin 83/35*)**

***See Tafsir Ibn Kathir, for support of my translation of this verse*. (The Translator)**

And He has said:

> **"For those who do good, is the best (*reward given*) and more* (thereto). *(Yunus 10/26)***

And He has said:

> **"There they have all they desire; And there is still more with Us." *(Qaf 50/35)***

And the *Qur'an* is full of Verses which deal with this topic; Whoever studies the Qur'an carefully searching for guidance from it, the truthful path will be clear to him.

****According to some interpretations: "They See Allah's face."***

Allah's Names and Attributes in the Sunnah

Chapter Two

The *Sunnah*[16] of the Messenger of Allah (peace be upon him) interprets the *Qur'an* and clarifies it, and leads to it, and expresses its meaning. We must accept and believe in the sound *Ahadith* in which the Messenger (peace be upon him) described his Lord, The Almighty, The Exalted,[17] such a the *hadith*:

> *"Our Lord descends during the last third of each night to the lower heaven, and says: 'Is there anyone who calls on Me that I may respond to him? Is there anyone who asks Me that I may give unto him? Is there anyone who requests My Forgiveness that I may forgive him?"' (Agreed upon it by al-Bukhari and Muslim)*

And the *hadith*:

> *"Indeed, Allah is happier with the repentance of his 'abd (worshipper) than any one of you is with finding his lost riding camel." (Agreed upon it by al-Bukhari and Muslim)*

And the *hadith*:

> *"Allah laughs about two men who kill each other but both enter paradise[18]." (Agreed upon it by al-Bukhari and Muslim)*

And the *hadith*:

> *"Allah marvels about the despair of His creatures ('ibad), while the changing of their situation from bad to good is very near, He looks at you, and you are very desperate, so He keeps laughing, because He knows that your relief is very close." (Its isnad is good; reported by AhmadIbn Hanbal and others)*

And the *hadith*:

> *"(On the Day of Judgment) when a group of unbelievers is thrown into Hell, Hell asks for more until the Lord Almighty puts His foot into it; then it folds up saying: Enough, enough'." (Agreed upon it by al-Bukhari and Muslim)*

And the *hadith*:

> *"Allah The Exalted, says: 'Adam!' And Adam answers: 'Here I am, at Your service!' Then a voice calls: 'Verily! Allah orders you to send a delegate from your offspring to Hell'." (Agreed upon it by al-Bukhari and Muslim)*

And the *hadith*:

> *"Allah will talk to each person directly without a mediator between them." (Agreed upon it by al-Bukhari and Muslim)*

And the saying of the Prophet (peace be upon him) on curing the ill:

"Our Lord Allah Who is in heaven, may Your name be sanctified, Your law is in heaven and on earth; As Your Mercy is in heaven so make Your Mercy on earth. Forgive our faults and our sins. You are the Lord of the good people, bestow some of Your Mercy, and some of Your Cure on this pain that the sick may be cured." (This hadith has good isnad, reported by Abu Dawud and others)

And the *hadith*:

"Do you not trust me, while I have the trust of Him Who is in Heaven?" (Sound hadith; reported by al-Bukhari and Muslim)

And the *hadith*:

"The Throne is above the water, and Allah is on the Throne; He knows what you are up to." (Good hadith, reported by Abu Dawud and others.)

And the saying of the Prophet (peace be upon him) to the maid:

"Where is Allah?" And she answering: "In heaven." And he saying: "Who am I?" And she saying: "You are the Messenger of Allah." And he saying "Free her; She is a believer." (Muslim)

And the *hadith*:

"When any one of you stands up for prayer, you must not spit in front of you nor to your right, because Allah is in front to you; But you may spit to your left, or under your foot." (Agreed upon it by al-Bukhari and Muslim)

And the *hadith*:

"My Lord! The Lord of the Seven Heavens, and The Lord of the great Throne, our Lord and The Lord of all, The Creator of plants and trees, The Revealer of the Tawrah (Old Testament), the Injil (New Testament) and the Qur'an: I seek refuge in You from the evil of myself and from the evil of all creatures; You are The First; Nothing is before You. You are The Last; Nothing is after You. You are the Outward; Nothing is over You. You are the Inward; Nothing is inside of You. Help me to pay my debt and keep poverty from me." (Muslim)

And the saying (of the Prophet, peace be upon him), when his companions raised up their voices ir invocation (*Dhikr*):

"0 people, restrain yourselves. Indeed, you are not calling One Who is deaf or absent; Rather, you are calling a Hearer, One very close by; The One Who you are calling is closer to each one of you, closer even than the neck of your riding animal." (Agreed upon it by al-Bukhari and Muslim)

And the saying (of the Prophet, peace be upon him):

"You will see your Lord as you see the full moon; Nothing will impair your view of Him; And if you are able to keep the dawn prayers and the mid afternoon prayers, do it." (Agreed upon it by al-Bukhari and Muslim)

And many more of these *ahadith* in which the Messenger of Allah (peace be upon him) relates of hi Lord whatever he relates.

The Saved Group (*al-firqah an-najiyah*), The people of the Sunnah and the Community believe these things, as they believe what Allah revealed in His Precious Book (i.e., the *Qur'an*); (They believe) without distorting or denying and without asking how (*takyif*) or shaping (*tamthil*); Rather they comprise the center of the groups of the *Ummah* (the Muslim nation), as the *Ummah* comprises the center of all nations.

With regard to the Attributes of Allah, The Glorified, The Exalted, they comprise the center betwee the denying *Jahmiyah*[19] and the people who shape and create likenesses (*ahl at-tamthil al-mushabbihah*); And they comprise the center between the *Qadariyah*[20] and the *Jabriyah*[21] with regard to [the acts of Allah the Exalted], and between the *Murji'a*h[22] and the *Wa'idiyah*[23] of the *Qadariyah* and others without regard to [Allah's threat], and between the *Haruriyah*[24] and the *Mu'tazilah*[25] and between the *Murji'ah* and the *Jahmiyah* with regard to [the names of faith and religion], and between the *Rawafid*[26] and the *Khawarij*[27] with regard to the (Prophet's Companions).

Allah is Above Everything

What we mentioned of belief in Allah included belief in what Allah has revealed in His Book (*the Qur'an*), and what has been continuously reported from His Messenger (peace be upon him), and what the early generation of the *Ummah* unanimously agreed upon: That Allah, The Glorified, is above His heavens on His Throne, exalted above His creatures, and that He, The Glorified, is with them wherever they be and knows whatever they do. He summed it up in His saying:

> **"He is the One Who created the heavens and the earth in six days; Then He Settled on the Throne. He knows what goes into the earth and what comes out of it and what descends from heavens and what ascends into it; He is with you wherever you are; Allah sees all what you do." *(al-Hadid 57/4)***

His saying "He is with you" does not mean that He is commingled with the creatures: The languag does not indicate this and it is against what the early generation of the *Ummah* agreed upon, and contrary to Allah's creation of all things; For example, the moon is one of Allah's Signs to be found amongst the smallest of his creatures; It is placed in the skies where it is at the same time with both the traveler and the non-traveller, wherever they are; and He, The Glorified, is on the Throne watching over His creatures, ruling over them; This is, as well as other Signs of His Lordship.

All that Allah The Glorified mentioned-that He is on the Throne (*al-'Arsh*) and that He is with us-tru in itself does not warrant distortion but should be protected from false conjectures, such as thinkin that the apparent meaning of His saying "In Heavens" means that heavens contain Him. This is invalid according to the consensus of all the people of knowledge and faith.

> **"Indeed, His Seat (*Kursi*) encompasses heavens and earth, and it is He Who holds heavens and earth so they do not perish and He Who holds heaven so that it not fall on earth except by His Permission. "It is among His Signs that heaven and earth stand fast by His Order." *(ar-Rum 30/25)***

The Closeness of Allah to His 'Ibad

Included in this is the belief that He is very close to His creatures, responding, as He has summed up in His saying:

> **"If My 'ibad (*worshipers*) ask you about Me; (say that) I am very close, answering the caller when he calls on Me."** ***(al-Baqarah 2/186)***

And the Prophet (peace be upon him) said to his Companions when they raised their voices in invocation of Allah:

> ***"0 people! Restrain yourselves. Verily, you are not calling One Who is deaf or absent, the One you call is nearer to each of you than is the neck of your riding animal."***

What has been revealed in the Book *(i.e.,the Qur'an)* and in the *Sunnah* - of His Closeness and His Concomitance - does not contradict what has been told of His Exaltation and Highness. Indeed, Glory be to Him, there is none like Him in all His Attributes, and He is High in His Nearness and Near in His Highness.

The Qur'an is the Word of Allah

Part of the belief in Allah and His Books[28] is the belief that the Qur'an is Allah's Word revealed, no created[29], that in Him it originated and unto Him it returns, that Allah truly uttered it, that this Qur'an which He revealed to Muhammad (peace be upon him) is truly the Word of Allah not the word of any other, that it is not allowable to say it is a narrative of the Word of Allah or an interpretation of it. That if the people read it or write it in books does not mean it is not the true Word of Allah, The Exalted, because speech is attributed to the one who spoke it initially, not to th one who narrated it. It is the Word of Allah, its letters and its meaning. The Word of Allah is not th words only, without meaning, and not the meaning only, without words.

Seeing Allah on the Day of Judgment

What we referred to of belief in Him, in His Books, and in His Messengers includes also belief that those who believe will see Him with their eyes, just as they see the sun on a day free of clouds; Just as they see the full moon without obstacle, they will see Him, The Glorified, while they are in the Courts of Judgment; And they will see Him after entering Paradise. This is as Allah, The Glorified, The Exalted, wills.

Belief in the Hereafter

Chapter Three

The Trial of the Grave and Resurrection

The belief in the Last Day is a belief in all that the Prophet (peace be upon him) told of what will happen after death, belief in the grave trial, in the grave punishment and in the grave delight.

As for the trial, people will be tried in their graves[30] Every one will be asked: "Who is your God? What is your religion? Who is your Prophet?" Allah will affirm the believers with the true words in this life and in the Hereafter, so the believers will say: Allah is my Lord, Islam is my religion, and Muhammad (peace be upon him) is my Prophet."

But the doubtful will say: "What? What? I don't know. I heard the people say something, so I said it." Thence will he be beaten with an iron bar until he sends out a loud scream which all but human beings will hear, because if they would hear it, they would faint.

This trial will be followed either by delight or punishment, until the Big Resurrection (*al-Qiyamah al Kubra*) will take place. The souls will be returned to their bodies and the Resurrection, which Allah has told of in His Book (*the Qur'an*) and through His Prophet, and about which all Muslims agree, will occur. The people, naked, barefoot, uncircumcised[31], will rise from their graves to face The Lord of The Universe, while the sun moves nearer to them and their own sweat overwhelms them. Then the scales will be set so that people's deeds may be weighed.

> **"Those whose scales are heavy (with good deeds) will be successful and those whose scales are light (lacking sufficient good deeds), will lose their souls eternally to Hell." *(al-Mu'minun 23/102-103)***

The Records of the People's Deeds

The records will be distributed-the records of deeds. Some will receive theirs in their right hands, and some in their left or behind their backs[32].

For The Glorified, The Exalted, has said:

> **"Every person is held responsible for his [or her] deeds. On the Day of Resurrection We shall bring out for him a scroll which he will see spread open. (He will be ordered): Read your own record; It is sufficient that you judge yourself today." *(al-Isra' 17/13-14)***

Allah will remind the people of their deeds, talk privately to His faithful *'abd* (worshipper) and remind him of all his faults. So it has been described in the Book (*the Qur'an*) and in the Sunnah.

As for non-believers, they will not be reminded in the manner of the one whose good deeds and bad deeds are balanced, because they will have no good deeds. Rather their (evil) deeds will be counted, verified and presented so that they admit to them, and will be punished for them.

Al-Hawd (The Prophet's Pool)

In the Court of Judgment is the Prophet's Pool (*Hawd*) with its water whiter than milk and sweeter than honey, its drinking vessels as numerous as the stars, and its length a (travel for) a month and its width a (travel for) a month. Whoever drinks from it will never thirst.

As-Sirat (The Bridge Over Hell)

The *Sirat* is stretched over Hell. It is the bridge between Paradise and Hell. People cross it in accordance with their deeds. Some cross as quickly as the eye winks; Some cross as if a flash of lightening; Some cross as if wind; Some cross as a noble horse would; Some cross as a camel ride might; Some cross it running, some walking; Some cross it crawling; And some are snatched and thrown into Hell. The bridge has hooks to snatch the people according to their deeds. Whoever passes over it enters Paradise. If they cross the *Sirat*, they will be halted over a bridge between Paradise and Hell to settle accounts between themselves; If they are cleared and purified, they are permitted to enter Paradise.

Ash-Shafa'ah (The Prophets Intercession)

The first to knock at the gate of Paradise will be Muhammad (peace be upon him); And the first *Ummah* to enter Paradise will be his *Ummah*.

And he (Muhammad) (peace be upon him) has three intercessions to perform on the Day of Resurrection:

His first intercession will be on behalf of the people still held for judgment, after all Prophets, Adam Noah, Abraham, Moses, and Jesus, the son of Mary, have passed over intercession and it reaches him (Muhammad).

His second intercession will be on behalf of the people of Paradise in order that they may enter it. These two intercessions are unique to him.

His third intercession is to be on behalf of those who warrant Fire. This intercession is for him (Muhammad), for all prophets and saints and for others, so that they may intercede on behalf of those who deserve Fire, preventing them from entering it, and on behalf of those who have entered into the Fire, taking them from it. Allah, The Exalted, out of His Generosity and Mercy, sends some people out from the Fire without intercession. Space will be left unfilled in Paradise, so Allah will create more people for it, and bring them into it.

The Hereafter includes judgment, reward, punishment, Paradise and Hell. These are mentioned in detail in the Revealed Books from heavens, in the tradition of the prophets, and in the inherited knowledge from Muhammad (peace be upon him) what is sufficient and satisfactory (in this regard), and whoever wishes to seek it can find it.

Al-Qadar (Divine Decree)

The Saved Group-the people of the *Sunnah* and of the Community- believe in *Qadar* (Divine Decree) whether good or bad. Belief that fate has two parts, each part includes two things: The firs part is belief that Allah ,The Exalted, knows what the creatures will do in accordance with His Ancient Knowledge, which He described as being of Eternity; He has known all their states of obedience and disobedience, all their sustenance and their life span.

Allah wrote in *al-Lawh al-Mahfuz* (the Preserved Tablet) the fate of creatures:

> **"The first thing He created is the pen (*al-qalam*), He said to it: 'Write'. It said: 'What shall I write?' He said: 'Write what will take place until the Day of Judgment.' Whatever is to strike a human being will never miss him, and whatever is to miss him will never strike him. The pens had been dried and the scrolls had been folded as Allah, The Glorified, The Exalted, said: "Did you not know that Allah knows (all) what in heaven and earth? Verily, all put down in a record. Indeed, that is very easy of Allah." *(al-Hajj 22/70)***

And He said:

> **"No disaster befalls earth but it is in a record before We created it. Indeed, it is easy of Allah." *(al-Hadid 57/22)***

This predestination which belongs to His Knowledge-may He be Glorified-is in some places summarized and in others detailed. He has written in the Pre- served Tablet whatever He has willed: When He creates the body of the fetus and before blowing the soul into it, He sends an angel to it and orders him to write four words, his livelihood, his life span, his deeds, and if he is happy or miserable and so forth. This kind of predestination was rejected by extremist *Qadariyah* c the past. But these days very few reject it.

The second step is the executed Will of Allah and His Inclusive Ability. The belief in that whatever Allah wills, will come to pass and whatever He does not will, will never occur, that whatever motion or silence is in heaven or earth is by the will of Allah, The Glorified. Nothing takes place in His dominion except what He wills, and He, The Glorified, The Exalted, is capable of all that exists and all that does not exist.

There is no creature on earth or in heaven except Allah The Glorified, is his Creator. There is no creator beside Him and there is no Lord other than Him.

With all that, He ordered the creatures to obey Him and His messengers, and He forbade them to disobey Him.

He, The Glorified, loves the pious, the doers of good and the just. He is pleased with those who believe and do good deeds; He does not like unbelievers; He is displeased with transgressors; He does not ordain immorality; He does not wish disbelief for His creatures; And He does not like corruption.

Creatures are the performers in reality, but Allah is the Creator of their deeds; The *'abd* (human being) is the believer and the unbeliever, the righteous and the wicked, the praying and the fasting The *'ibad* (human beings) have power over their actions and they have their own will; But Allah is their Creator and the Creator of their power and their will, as He, The Exalted, has said:

"To whomever of you wills it, follow the Straight Path. You have no will unless Allah ,The Lord of the Universe, so wills." *(at-Takwir 81/28-29)*

This degree of predestination is rejected by most of the *Qadariyah* - those whom the Prophet (peace be upon him) called the Fire Worshipers (*Majus*) of this *Ummah* (Islam). Others who affirm this Attribute of Allah exaggerate it to the extent of stripping the human being of his power and his choice, taking the wisdom and advantage from Allah's acts and rules.

Iman (Faith)

Among the fundamentals of the people of the *Sunnah* is that religion and faith are utterance and action - the utterance of the heart and the tongue and the action of the heart, the tongue and the limbs - and that faith increases with obedience and decreases with disobedience.

In spite of this, *Ahl al-Qiblah* (Muslims) are not to be considered unbelievers as a result of their committing faults and sins (*Ma'asi and Kaba'ir*) as the *khawarij* consider them. Rather, brotherhood in faith remains firm despite faults, just as Allah, The Exalted, has said in the punishment Verse:

"If the heir of a murdered person forgives his brother (in faith)33, it is preferred that he follow his forgiveness with leniency (in collecting the blood-money"34 *(al-Baqarah 2/178)*

And He has said:

"If two groups of believers fight each other, try to make peace between them. However, if one of them attacks the other (and refuses to make peace), fight the attackers until they return to the Ordinance of Allah; Then, if they return, make peace between them justly, and act equitably. Indeed, Allah loves the equitable. Believers are indeed brothers, therefore make peace between your brothers." *(al-Hujurat 49/9)*

The people of the *Sunnah* do not completely strip the Muslim transgressor from the faith. And they do not believe that he will stay in Hell forever as the *Mu'tazilah* claim. Rather (they believe that) the transgressor enters under the name of the faith just as Allah has said:

"And liberate a slave who is a believer."*(an-Nissa' 4/92).*

He may not enter under the name of absolute faith as Allah, The Exalted, has said:

"Indeed, the believers are those whose hearts, when Allah is mentioned (in their presence), fill with piety, and whose faith, when His Words are recited to them, increases." *(al-Anfal 8/2).*

As the Prophet (peace be upon him) said:

"The adulterer is stripped of faith while committing adultery, the thief is stripped of faith while stealing, the drinker is stripped of faith while he is drinking and anybody who puts a show of greatness to attract the people's eyes is stripped of faith." (al-Bukhari and Muslim)

And it is said: He is a believer with incomplete faith; Or he is a believer by his faith and transgressor by his sin. So he is not given absolutely the name (of faith), nor is he stripped completely of the name.

Ahl Al-Bait, 'Ummahat Al-Mu'minin and As-Sahabah

Chapter Four

(The Prophet's Family, The Prophet's Wives and the Companions of the Prophet)

As-Sahabah (The Prophets Companions)

Among the fundamentals of the people of the *Sunnah* and the community is purity of heart and tongue toward the Companions of the Messenger of Allah (peace be upon him) just as Allah has described them:

> **"Those who came after them (the Sahabah) say: 'Our Lord forgive us. Forgive our brethren who preceded us in faith. Purify our hearts of any rancor toward the believers. Our Lord, You are Gentle, Compassionate." *(al-Hashr 59/l0)***

Obey the saying of the Prophet (peace be upon him):

> ***"Do not revile my companions. By (Allah) in Whose Hand my soul is!, if any one of you spends gold (piled up) like (mount) 'Uhud it will not equal a pint of any one of them, nor its half." (al-Bukhari, Muslim, Abu-Dawud, at-Tirmidhi Ibn Majah, Ibn Hanbal)***

(The people of the *Sunnah*) accept what the *Qur'an,* the *Sunnah*, and the consensus brought them of the *Sahabah's* virtues and high ranks; So they prefer those who spent (their wealth) and fought before the victory -which is the treaty of *al-Hudaybiyah[35] - over those who spent and fought afte it. They prefer the *Muhajirun* (Immigrants) over the *Ansar* (Helpers). They believe that Allah said t the people of Badr - they were over three hundred-: "Do whatever you wish, I have already forgive you." (*Abu Dawud*)**

And "they believe that no one who pledged allegiance to the Prophet (peace be upon him) under th tree[36] will enter Hell" (*Muslim*), as the Prophet (peace be upon him) had declared; but that Allah was pleased with them and they with Him - and they were more than one thousand and four hundred.

They assign to Paradise whoever the Messenger of Allah (peace be upon him) assigned there such as the ten, and *Thabit Ibn Qays Ibn Shammas*, and others of amongst the *Sahabah*.**

They accept what has been reported continuously from the Prince of the Believers, '*Ali Ibn Abi Talil* (may Allah be pleased with him), and from others, that the best men of this '*Ummah* after its Prophet are: *Abu Bakr*; then '*Umar*; third, '*Uthman*, and fourth, '*Ali Ibn Abi Talib* (may Allah be pleased with them all). All Traditions have indicated, and all *Sahabah* (may Allah be pleased with them all) have agreed upon giving priority to '*Uthman* out of regard for his allegiance (*al-Bai'ah*), although some of the people of the *Sunnah* are disputing over whether '*Uthman* or '*Ali* (may Allah be pleased with both of them) has the priority, after they (the people of the *Sunnah*) had agreed upon giving priority to *Abu Bakr* and '*Umar*. Some people gave the priority to '*Uthman* and kept silent and considered '*Ali* to be the fourth. However, some people preferred '*Ali*. And some remaine neutral. But the people of the *Sunnah* settled on preferring '*Uthman*, even though this matter - the matter of '*Uthman* and '*Ali* - is not of the fundamentals. The majority of the people of the *Sunnah* c not consider disagreeing in this matter as being misled. Rather, it is in the matter of the "Question of the Caliphate" where they consider the disagreeing person to be misled.

Ahl as-Sunnah **believe that the Caliph after the Messenger of Allah (peace be upon him) is** ***Abu Bakr*****; then '*****Umar*****; then '*****Uthman*****, then '*****Ali*****, and that whoever contests the Caliphate of any one of these** ***Imams*** **is indeed more lost than an ass**

Ahl as-Sunnah **should not deal with what happened between the** ***Sahabah*** **of the disagreement, and they must say: Part of the Traditions which are narrated about their faults are untrue, and some of them added to or omitted from, or distorted; The part of them which is true, they are excused from, because either they expressed their personal opinion and were right, or they expressed their personal opinion and were wrong.**

Ahl as-Sunnah **do not think that each of the** ***Sahabah*** **is infallible of committing grave sins or light sins, but that they are liable to commit general offenses. Nevertheless, to them belongs priority in accepting Islam**

and in doing good deeds which qualify them for forgiveness of what they may have committed, to the extent that their offenses are forgiven. The same offenses will not be forgiven of those who come after them because they (***as-Sahabah*****) have a credit of good deeds which erase the bad deeds, a credit the generations after them do not have. It has been confirmed by the saying of the Messenger of Allah (peace be upon him):**

> ***"That they are the best of all generations," (al-Bukhari and Muslim) and: "That the pint of charity any one of them might have given is better than a pile of gold the size of Mount 'Uhud if it is given by anyone who comes after them." (al-Bukhari and Muslim)***

Moreover, if anyone of them (***as-Sahabah*****) committed any act of offense, without doubt he repented from it, or he did good deeds which wiped that offense from him, or he has been forgiven for the virtue of accepting Islam from its start or by intercession of Muhammad (peace be upon him) since they are deserving most his intercession, or a calamity inflicted upon him in this world which covered for that offense. But if this is the case in actual offenses, what about matters in which they were** ***mujtahids*** **(formulating independent decision in legal or theological matters)? If they were correct in their ijtihad they will receive double reward and if they missed they will receive one reward and the missing is forgiven for them.**

Furthermore, the objectionable amount of their deeds is negligible in comparison to their virtues, their merit is in belief in Allah and His Messenger, the ***jihad*** **in His Path, the** ***Hijrah*** **(emigration) from** ***Makkah*** **to** ***al-Madinah*****, the support for the Prophet and the faith, the valuable knowledge and the good deeds. Whoever studies the life of the** ***Sahabah*** **objectively, with insight and with what Allah bestowed upon them of virtues, will no doubt discover that they are the best of all people after the Prophet (peace be upon him), that there never was and never will be their like and that indeed they are the choicest of the generations of the '*****Ummah*** **which is in itself the best of all nations and the most honorable in the eyes of Allah ,The Exalted.**

Ahl Al-Bait (The Prophets Family)

Ahl as-Sunnah **should love the Prophet's family, give them support, and honor the Prophet's will in regard to them, as he said at** ***Ghadir al-Khum*****: "I ask you by Allah to take care of my family I ask you by Allah to take care of my family." (*****Muslim*****)**

[The Prophet] (peace be upon him) said to his uncle ***al-Abbas*** **when he complained to him that some men of** ***Quraysh*** **resent** ***Banu Hashim*** **(the Prophet's clan):**

"By (Allah) in Whose Hands my soul is! They will never be believers until they love you for the sake of my relationship to you." (Reported by Ahmad Ibn Hanbal and others)

The Prophet (peace be upon him) said:

"Indeed, Allah chose the sons of isma'il, and from them He chose Kinanah, and from Kinanah He chose Quraish, and from Quraish he chose Banu Hashim, and from Banu Hashim He chose me." (Reported by Muslim and Ibn Hanbal)

'Ummahat Al-Mu'minin (The Prophets Wives)

[*Ahl as-Sunnah*] should give support to the wives of the Messenger of Allah (peace be upon him), the Mothers of the Believers, and they should believe that they will be his wives in the Hereafter, especially *Khadijah* (may Allah be pleased with her) the mother of most of his children, and the firs person to believe in him and give him support, and he respected her very highly.

And [*A'ishah*], *as-Siddiqah*, the daughter of [*Abu Bakr*] *as-Siddiq* (may Allah be pleased with her and her father), of whom the Prophet (peace be upon him) said:

"A'ishah's superiority over women is like the superiority of ath-Tharid (a dish of sopped bread, meat and broth) over the rest of the food." (Reported by al-Bukhari and Muslim)

[Ahl as-Sunnah**] should forsake the Rawafid doctrine, those who hate the Prophet's Companions and revile them.**

They should forsake the *Nawasib*37 doctrine (those who harm the Prophet's Family verbally or actually).

Karamat Al-Awliya' (The Miracles of the Saints)

Among the fundamentals of the people of the *Sunnah* and the Community is the belief in the miracles of the saints (*Karamat al- Awliya*): Allah created supernatural acts through them in all aspects of life, revelations (*Mukashafat*), power, and impressions. This is known of ancient nations in *Surat al-Kahf* (chapter 18) and in other Qur'anic chapters and is known of the early men of this '*Ummah* amongst the *Sahabah* and the *Tabi'un* and amongst the rest of the generations of this '*Ummah*. It will be with them to the Day of Resurrection.

*** Some traditionalists believe the victory (*al-Fat-h*) is the liberation of *Makkah*. (See *Tafsir Ibn Kathir*, VIII, pp.37-39 in his commentary on verse 10 of *Suratal-Hadid* 57.)**

****They are: *Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, Az-Zubair, Sa'd Ibn Abi Waqqas, Sa'idibn Zayd, 'Abd ar-Rahman Ibn 'Awf* and *Abu 'Ubaidah Ibn al-Jarrah*.**

The Path of Ahl As-Sunnah Wal-Jama'ah

Chapter Five

The path of the people of the *Sunnah* and the *Jama'ah* is following the Prophet's Tradition both inwardly and outwardly, and following the foot- steps of the early Muslims, both the *Muhajirun* (Emigrants) and the *Ansar* (Helpers), and following the Prophet's recommendation:

> ***"Hold on to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold on to it firmly. And beware of heretical innovations (bida') because each heretical innovation (bid'ah) is a falsehood and each false- hood is a deviation from the right path." (Reported by Ahmad Ibn Hanbal Abu Dawud, at-Tirmidhi who said it is a good and sound hadith, and Ibn Majah)***

The people of the *Sunnah* know that the most truthful words are Allah's Words over the words of a people, and they put the guidance of Muhammad (peace be upon him) ahead of the guidance of all people. Because of all this they are called the People of the Book and the *Sunnah*. They are called the People of the Community because community means unity and its opposite is disunity. The term *Jama'ah* became a name for the unified people themselves and *al-Ijma'* (consensus) is the third pillar on which people depend for *'ilm* (knowledge) and *din* (faith).

By these three pillars (Qur'an, Sunnah, and Ijma') is measured all that people follow of inward or outward words and acts which have any relation to din (faith) and to the controlled ijma' of the righteous ancestors since after them the disagreement increased, and the 'Ummah dispersed.

Brotherhood Among Muslims

Chapter Six

By these fundamentals, then, they bid good deeds and forbid objectionable deeds in accordance with what the *Shari'ah* ordains. And they believe in practicing *Hajj* (pilgrimage) and *Jihad* (struggle for the cause of Allah), in attending Friday communal prayers and the holidays with the leaders, be they pious or wicked, and in observing the community prayers. They believe in advising the '*Ummah*, and they indoctrinate themselves with the Prophet's saying:

> ***"A believer is for a believer just as all the parts of an edifice support each other." (Reported by al-Bukhari and Muslim)***

The Prophet (peace be upon him) intermixed his fingers while saying this.

> ***And [they indoctrinate themselves with] the saying of [the Prophet] (peace be upon him): "The example of the believers in their affection and compassion and benevolence is like the body; If one part of it becomes ill the whole body comes to its aid with fever and sleeplessness." (Reported by al-Bukhari and Muslim)***

[*Ahl as-Sunnah*] bid people persevere when calamity strikes, and are thankful in the time of life's ease, and are accepting in the fulfillment of Allah's Irreversible Decree. They call on people to practice noble manners and good deeds, and to indoctrinate themselves with the Prophet's saying:

> ***"A perfect faith belongs to a believer with good manners." (Reported by Ibn Hanbal and at-Tirmidhi who said it is good and sound hadith)***

[*Ahl as-Sunnah*] urge people to mend the relations with those who have broken with them, to give to those who have deprived them, and to forgive those who have done injustice to them. They order people to keep filial piety, to be good to other relatives, to be good neighbors, to treat orphans, wayfarers and the poor kindly and to be gentle and humane to the slave. They forbid bragging, arrogance and transgression. They prevent people from feeling superior over others, rightly or wrongly. And they bid people use high manners and prohibit them from pursuing trifles. All that they say or do of the above, or of other than it, in all of it they follow the Book (*The Qur'an*) and the *Sunnah*. Their "path" is the religion of Islam, for which Allah sent Muhammad (peace be upon him).

But for all this, the Prophet (peace be upon him) foretold:

> ***"That his 'Ummah will split into seventy-three factions, all of them in Hell except one: The Jama'ah (the Community)." (Reported by Ahmad Ibn Hanbal)***

And (the Prophet) (peace be upon him) said in another hadith:

> ***"They are those who will follow what I am and what my companions are today." (at-Tirmidhi)***

Those referred to in this saying, those who hold firmly to pure, unadulterated Islam, became the people of the *Sunnah* and the *Jama'ah*. Amongst them are the *Siddiqs*, the martyrs, the righteous, included in them are the cairns of guidance, the lamps for darkness, the masters of memorable

merits, the ever-remembered virtues; Among them are the *Abdal*[38] the *Imams* about whose judgment and understanding all Muslims agree. These are the victorious ones about whom the Prophet (peace be upon him) said:

> ***"A group of my 'Ummah will continue to follow the truth prominently. Whoever betrays them or opposes them can never harm them to the Day of Judgment." (al-Bukhari and Muslim)***

Thus, we ask Allah ,The Great "to make us part of them, and not to let our hearts swerve after He has guided us and to bestow on us Mercy from Him. Indeed, He is, The Generous. Allah knows best."

May Allah's many blessings and greetings be upon Muhammad, his family, and his companions.

Al-'Aqidah Al-Wasitiyah Footnotes

1. The scholars differed in regard to the "*Basmalah*"; is it a verse (*ayah*) of each chapter (*Surah*) it opens?, or is it a separate verse which was revealed to separate between the chapters?, and to be blessed by starting the reading with it; the second opinion is the preferable one. And they agreed that it is a part of a verse in *Surat an-Naml (27/30)*, and to abandon it at the beginning of *Surat Bara'ah or (at-Tawbah/9)*, because it is considered as one chapter with *Surat al-Anfal/8.*

2. *Al-Hamdu Lil-Lahi* (all the praise belongs to Allah): It was reported from the Prophet (peace be upon him) that he said:

> ***"Every talk which does not open with praising Allah and asking mercy for me is incomplete and has no blessing." (ar-Rahawi) The same thing was reported about the Basmalah. (Ibn Hibban)***

3. The Messenger is a man who received a Revelation of *Shari'ah* (religion and law), and was ordered by God to announce it, however, if he received a revelation and wasn't ordered to announce it, then he is only a prophet and not a messenger.

4. The (*Shahadah*) of Allah, the Exalted, is implemented by His Word and His Action, and His Support for His Messenger by victory, miracles, and various proofs that what he brought forth is the Pure Truth.

5. *La ilaha illa Allah* (There is no god but Allah) is the formula of *Tawhid* (Oneness) which all Messengers (peace be upon them all) agreed upon, rather it is the essence of their messages, and every Messenger made it the opening of his message and its pillar, as our Prophet (peace be upon him) said:

> ***"I was ordered to fight people until they say La ilaha illa Allah, and if they say it, then they protect their blood and their property from me except for its dues, and Allah, The Almighty, The Supreme, will judge them." (Al-Bukhari and Muslim)***

6. And making the *shahadah* (testimony) for the Messenger (peace be upon him) of the *Risalah* (Message) and the '*Ubudiyah* (Servitude to Allah and worshiping Him) connected with the Testimony of the Oneness of Allah, to indicate that both of them must be mentioned together, and no one of them takes the place of the other, for this they were connected in adhan (the call for prayers) and at-*tashahhud* (the testimony). Some people interpreted the verse,

> **"And We exalted your name." *(al-Inshirah 94/4) as*: "Whenever I am mentioned you will be mentioned with Me."**

And He combined for him (the Prophet) the two tides, namely that of the Messenger-ship and the Servitude, because they are the highest of which any human being could be described. The Servitude or the worship is the reason for which Allah made the creations, as He said:

> **"I created the jinn and humankind only that they should worship Me." *(adh-***

Dhariyat, 51/56)

So the perfection of the creature is in accomplishing that goal, and the more the human being increases his accomplishment of the servitude, the more he increases his perfection and makes his status higher, for this Allah mentioned His Prophet with the title *'Abd* (slave, servant, worshipper) during his highest and noblest situations like *al-Isra'* (the night journey from *Makkah* to *al-Quds*). Also, in the sound hadith, the Prophet (peace be upon him) said:

> ***"Do not praise me as the Christians praised The Son of Mary (Jesus), indeed, I am only a human being, so, say; 'The 'Abd of Allah and His Messenger'."***

7. The Saved Group is the victorious one according to the saying of the Prophet (peace be upon him):

> ***"A band of my 'Ummah shall stick to truth and will stay victorious, and will not be harmed by whoever betrays them until the Day of Judgment" (Al-Bukhari and Muslim)***

And his saying:

> ***"This 'Ummah will be divided into 73 divisions, all of them will go to Hell except one, which follows what I and my Companions are today." (at-Tirmidhi)***

8. The *Sunnah* means the way which the Prophet (peace be upon him) and his Companions lived and behaved before the rise of the heretical innovations.

9. These six articles are the pillars of the faith, and every true believer must accept all of them according to the guidance of the *Qur'an* and the *Sunnah*, and whoever rejects any article of them is not considered a true believer. Those pillars are mentioned in the story of *Gabriel* when he came to the Prophet (peace be upon him) as a bedouin to ask him about Islam and *Iman* (faith) and *Ihsan* (worshiping Allah as if we see Him, since we do not see Him, He sees us): the Prophet said:

> ***"To believe in Allah, His angels, His books, His messengers, and to believe in the Resurrection after death, and the Qadar (Divine Decree) whether it is good or bad. The Books are the revealed ones from the heavens to the Messengers, of which are known to us are: The Scrolls of Abraham (Suhuf Ibrahim), The Old Testament (at-Tawrah), The New Qur'an Testament (al-Injil, the Zabur (the Psalms of David), and the Qur'an, the Last Revelation. "***

The Messengers: only twenty-five of them are mentioned in the *Qur'an*, as for the rest, we should believe in them without bothering ourselves in counting them, or knowing their names, because thi is what Allah kept for Himself as He said in the *Qur'an*

> **"Verily We sent Messengers before you, among them those of whom We have told you, and some of whom We have not told you." *(Ghafir or al-Mu'min 40/78)***

10. The negation is two kinds: general and specific. The general is to remove from Allah all that negates His Perfectness from defects and bad qualities, as He said: "There is nothing like Him."

and "Do you know any similar to Him?" "Praise Allah of what they describe Him." The specific is to glorify Allah from having a father, or son, or wife, or partner, or equal, or ignorance, c weakness, or confusion, or forgetfulness, or slumber, or sleep, or falsehood and playfulness. All these negations are not required for their own, but at the same time to confirm their contrast, so, the negation of the partner and the equal is to confirm His absolute greatness, and so on.

Affirmation is also of two kinds: general and specific. The general is to affirm His Absolute Perfectness, and the Absolute Praiseworthiness, and Absolute Glory, and so forth, as Allah said:

> "Praise be to Allah, Lord of the Worlds" *(al-Fatihah 1/1) and* "Allah's is the Sublime Similitude." *(an -Nahl 16/60).*

The specific affirmation includes each name or attribute which has been mentioned in the *Qur'an* and the *Sunnah*, and they are very numerous, which makes it very difficult to enumerate here, but one can find them all over the *Qur'an* and the *Sunnah*.

11. This *Surah* (chapter) is given special status because it contains what no other chapters of the *Qur'an* contain, therefore, it has been called *al- Ikhlas* (the purity of faith) because it purified the faith from the blemish of paganism. *Al-Imam Ahmad Ibn Hanbal* reported in his *Musnad* from *'Ubayy Ibn Ka'b* (may Allah be pleased with him), the reason for its revelation was that the non-believers said: "Muhammad tell us the genealogy of your God, so, Allah, The Blessed, The Exalted revealed: 'Say: He is Allah The One, Allah The Eternal..." It has been confirmed in the *Sahih* (the Sound Book of *Hadith*) that it is equal to a third of the *Qur'an*, but the scholars disputed over the interpretation of this saying, the most acceptable interpretation is what *Sheikh al-Islam* (i.e.,*Ibn Taimiyah*) narrated from *Abu al- 'Abbas* which is summed up as follows: The *Qur'an* contains three basic objectives:

> A. The ordinance which include the rules and the practical regulations which are the subject of Fiqh and Morality.
>
> B. The stories and the accounts which contain the situation of the Messengers (peace be upon them all) with their nations, and the kinds of punishments which are inflicted on the non-believers; and the reward and the threat, and the details of the reward and the punishment in the Hereafter.
>
> C. The *Tawhid* (the Oneness of God), and what people should know of Allah and His Names and Attributes, and this is considered the noblest of the three kinds.

Since *Surat al-Ikhlas* contained the essence of this kind of knowledge, generally speaking, it is proper to say it is equal to a third of the *Qur'an*. The same could be said about *Ayat al-Kursi* in which Allah informed us about Himself, that He is the One in His Lordship, which means no other deity should be worshiped beside Him.

12. These four names deal with encompassment; His Name "The First" indicates His infinitely pre-existence and eternity; and His Name "The Last" indicates His immortality and everlastingness; and His Name "The Outward" indicates His highness and greatness by the fact that He encompasses everything; and His Name "The Inward" indicates His closeness and being with and within everything.

13. *Istawa 'ala al-Arsh* (He Established Himself on, or Mounted The Throne). This issue must be

accepted as *al-Imam Malik* said:

> **"The mounting is known, but "how" is unknown. "In other words, one must accept the fact that Allah Mounted the Throne without questioning how. Because it is better for a Muslim to spend his or her time thinking about improving the Muslims' and all humanity's situation than to waste the time in debating issues without answers. There are certain issues of the faith only Allah, The Exalted, knows their answers, so let us leave these issues to Him".**

14. These verses indicate Allah's Highness over His creatures, therefore everything should be raise up to Him.

15. From these verses we learn that Allah is with us all the time, watching over our deeds and hearing our thoughts. If we remember this fact all the time, we will be better human beings, and we will be careful about our acts and behavior.

16. The *Sunnah* is the second source which Muslims must turn to in all their daily affairs after the *Qur'an*. Allah, The Exalted, confirmed that in the *Qur'an* as He said:

> **"Allah revealed unto you (Muhammad) the Scripture and Wisdom, and taught you that which you knew not." *(an-Nissa' 4/113)***

The Wisdom here referred to, means the *Sunnah*.

And He said:

> **"Our Lord! And raise up in their (*the Arabs*) midst a messenger from among them who shall recite unto them Your Revelations, and shall instruct them in the Scripture and in Wisdom..." *(al-Baqarah 2/129)***

And He said instructing the wives of His Prophet:

> **"And learn that which is recited in your houses of the Revelations of Allah and Wisdom." *(al-Ahzab 33/34).***

And Allah, The Praiseworthy said:

> **"And whatsoever the Messenger allows you to do, do it. And whatsoever he forbids, abstain (from it.)" *(al-Hashr 59/7).***

The Messenger (peace be upon him) said:

> ***"I was given the Qur'an and its equal in addition to it." (Abu Dawud)***

From all this one can learn that the rule of the *Sunnah* is almost equal to the rule of the *Qur'an* in affirming the faith and the practices of Islam, indeed the *Sunnah* is a clarification to the *Qur'an* and an explanation of its general concepts, as Allah, The Exalted said:

> **"And We have revealed unto you the Remembrance (*adh- Dhikr*) that you may explain to mankind that which has been revealed for them." *(an-Nahl 16/44)***

Remembering all this no one is allowed to reject the sound *Sunnah* on the pretext that it is not authentic, or we accept only what is mentioned in the *Qur'an*. If this claim is true, then those people should not pray because the acts and the performance of prayers are not mentioned in the *Qur'an*, the same is true about the rites of pilgrimage, ablution, and many daily performances whic are mentioned in the *Qur'an* in general terms only. Moreover, we should not exaggerate in allegorical interpretations of the *Sunnah*, and try to philosophize it, because the Prophet (peace be upon him) did not intend that, rather he spoke in clear simple terms in order for people to be able to understand him, and be right in practicing their faith. It is true that some hooks of *Sunnah* and *Hadith* contain fabricated stories and sayings but this should not obstruct us from seeing The Truth and finding it in the many collections which do contain sound and authentic *hadiths* and stories, because the scholars of *Sunnah* and *Hadith*, such as a*l-Bukhari, Muslim, Ibn Majah, at-Tirmidhi, an Nassa'i* and many others cleared the matter for us hundreds of years ago, may Allah reward them the best of rewards in the Hereafter.

17. In regard to the Attributes of Allah, one cannot help it but to think about it since there is a lot argument and debate and disagreement around them, to the extent that some people reject them completely, while others treat them as bodily attributes and give them shape, like "Allah's Face". o "Allah's Eyes", or "Allah's Hand", etc. I believe that these Attributes should be explained allegorically, without shaping or rejecting, in other words, as they mean in regard to power, protection and watching and hearing without asking "how". The idea behind mentioning these Attributes is to make our limited minds comprehend Allah and relate to Him, otherwise how do we expect Allah to describe Himself to us?

18. The meaning of this *hadith* is that a believer goes to war with unbelievers, and a non-believer kills the believer Muslim so he enters Paradise because of him losing his life for the sake of Allah, however, after that the non-believer accepts Islam and becomes a believer then dies as a true believer, and he in turn enters Paradise, so the killer and the killed enter Paradise. This indicates t us the Mercy, Favor and Generosity of Allah to His creatures.

19. The Jahmis are the followers of *Jahm Ibn Safwan Abu Muhriz*, a (*mawla*) client of *Banu Rasib*, called *at-Tirmidhi* by some and *as-Samarqandi* by others, a Muslim theologian, who attached himself to *al-Harith Ibn Suraij*, the "man with the black banner", during the rising in *Khurasan* towards the end of the '*Umayyad* period and was therefore put to death in *128 H./745-6 C.E.* by *Salm Ibn* Ahwaz. As a theologian he occupies an independent position in as much as he agreed wit the *Murji'ah* on the one hand in teaching that belief is an affair of the heart, and with the *Mu'tazilal* in denying the anthropomorphic attributes of God, but on the other hand he was one of the strongest defenders of Jabr. He only allowed that Allah is All-Powerful and the Creator because these are the things which can not be predicated of any created being. He further denied the eternity of Paradise and Hell. His followers called *jahmiyah* after him, survived down to the fifth century of the *Hijrah/eleventh century C.E.*, around *Tirmidh* but then adopted the doctrines of the *Ash'aris*.

20. *Qadariyah* (*Qadaris*) is a Muslim sect which believes that man produced his own actions, which meant that they make man (*khaliq al-af'al*) creator of actions, thus giving Allah a partner in creating.

21. *Jabriyah* is the name given to those who, in opposition to the *Qadariyah*, deny the freedom of the will, and on this point make no distinction between man and inanimate nature, in as much as his actions are subordinate to the compulsion (*jabr*) of God. The most prominent champion of this view is *Jahm Ibn Safwan* and many other small sects.

22. *Murji'ah* is the name of one of the early sects of Islam, the extreme opponents of the *Khawarij*

The latter thought that a Muslim by committing a mortal sin becomes *kafir*. The *Murji'ah*, on the other hand, were of the opinion that a Muslim does not lose his faith through sin. This doctrine led them to a far-reaching quietism in politics; according to their doctrine, the Imam who was guilty of mortal sins did not cease to be a Muslim and must be obeyed. The *Salah* (prayers) performed behind him was valid.

23. *Al-Wa'idiyah* believe that Allah logically must punish the disobedient as He must reward the obedient, therefore, according to them, if a person committed a major sin and died before repenting, Allah must not forgive him. This doctrine conflicts with the *Qur'an* and the *Sunnah*.

24. *Al-Haruriyah* is a branch of the *Khawarij*, the earliest of the religious sects of Islam, whose importance lies particularly, from the point of view of the development of dogma, in the formulatio of questions relative to the theory of the Caliphate and to justifications by faith or by work.

The Origin Of the *Khawarij* Movement:

The occasion for the schism was given by the proposal presented to '*Ali by Mu'awiyah* during the battle of *Siffin* (*Safar, 37 H./July, 657 C.E.*) to settle the differences by referring it to two arbitrato who would pronounce judgment according to the *Qur'an*, while the majority of *'Ali's* army readily adopted this proposal, one group of warriors, mainly of the tribe of *Tamim*, vigorously protested against the setting up of a human tribunal above the Divine Word. Loudly protesting that judgmen belongs to Allah alone" (*La hukma illa lil-Lahi*), they left the army, and withdrawing to the village o *Harura*', not far from *Kufah*, they elected as their chief an obscure soldier *'AbdAllah Ibn Wahb ar-Rasibi*. These first dissenters took the name *al-Haruriyah* or *al-Muhakkimah.*

25. *Al-Mu'tazilah* is the name of the great theological school which created the speculative dogmation of Islam. The *Mu'tazilis* are those who profess the doctrine of *i'tizal*, i.e., the doctrine of (*al-manzilah baina al-manzilatain*), or the state intermediate between belief and unbelief, the fundamental doctrine of the school. The name "*Mu'tazilah*" is derived from a schism which took place in the circle of *al-Hasan al-Basfi*: after laying down their doctrine of (*al-manzilah baina al-manzilatain*), *Wasil Ibn 'Ata'* and *'Amr Ibn 'Ubaid* are said to have separated (*i'tazala*) from *al-Hasan's* circle to found an independent school. Some modern scholars believe that the *Mu'tazilah* had a political origin started at the time of '*Ali Ibn Abi Talib*, when a group of Muslims stayed neutral in the fight between '*Ali* on the one side and *Talhah*, *az-Zubair* and *'A'ishah* on the other, a the third (neutral) group was described in the historical chronicles as: (*i'taaalu*) moved away from the fighting.

Part of their theological doctrine was that the *Qur'an* was created. This belief caused a lot of debat and argument among the Muslim theologians in the medieval times and the main proponents of thi doctrine was the *Abbasid caliph al-Ma'mun* and his brother *al-Mu'tasim*, and its main opponent wa the famous Muslim jurist *Ahmad Ibn Hanbal*.

26. *Rawafid* or *Rafidah* is one of the names given to the *Shi'ah*. *Al-Ash'ari* explains this denomination as those who rejected the caliphate of *Aba Bakr* and '*Umar*:

27. *al-Khawarij*-See *al-Haruriyah*.

28. Allah's Books are: The Books which He revealed, namely; The Old Testament (*at-Tawrah*), The New Testament (*al-Injil*) and the *Qur'an*.

29. Here *Ibn Taimiyah* is responding to the *Mu'tazilah* who claimed that the *Qur'an* is created.

30. According to the Muslim faith, when a dead person is buried in his or her grave two angels, one called *Munkar* and the other called *Nakir*; examine and if necessary punish him or her in the tomb. To the examination in the tomb the infidels and the faithful, the righteous as well as the sinners are liable. They are set upright in their tombs and must answer certain questions. The righteous faithful will answer them properly, thereupon they will be left alone until the Day of Resurrection. The sinners and the infidels, on the other hand will not have satisfactory answers at hand. Consequently, the angels will beat them severely.

31. Uncircumcised means that people will be resurrected as they were created the first time, as Allah, The Exalted said:

> **"Now have you come unto Us solitary as We did create you at the first..." *(al-An'am 6/94)***

32. The believers and the righteous will receive their record of deeds in their right hand, but the infidels and the sinners will receive their records in their left hand or behind their backs.

33. Here means the murderer.

34. If the heir of the murdered person forgives the murderer by not executing him for committing the murder, rather he accepts the blood- money, in this case Allah recommended that the forgiving person should continue to be magnanimous and not to ask the blood-money in harsh and rough terms, and to wait if the murderer cannot afford it right away. At the same time, Allah commands the murderer to pay the blood-money without reducing the requested amount and without very much delay.

35-36. In the year *628 C.E.*, the Prophet Muhammad (peace be upon him) led a band of believers to perform '*umrah* (smaller pilgrimage) to *Makkah*, but the non-believers of *Makkah* prevented him and his followers from entering *Makkah* by blocking their way with a large army at a place called *al Hudaibiyah* located nine miles out of *Makkah*. As a result, a war almost broke out between the two parties, but negotiations took place instead. The Prophet (peace be upon him) sent '*Uthman* (may Allah be pleased with him) to *Makkah* to represent him at the negotiations, but he did not return for three days and rumors reached the Prophet and his followers that '*Uthman* was killed by the *Makkans*. Although unprepared for battle, the Prophet could not leave the *Makkans* unpunished for their treacherous act. So, he assembled his followers and, standing under a large tree, they pledged allegiance to him to fight the *Makkans*. Therefore, Allah praised them in the *Qur'an*:

> **"Lo! Those who swear allegiance unto you (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands..."*(al-Fat-h 48/10)***

In the same chapter, verse 18, Allah expressed His pleasure with the believers who pledged allegiance to the Prophet (peace be upon him) under the tree in *Hudaibiyah*, He said

> ***: "Allah was well pleased with the believers when they swore allegiance unto you beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and has rewarded them with a near victory."***

37. *Nawasib* is a group of people who do not like *'Ali* or his family; they are the counterpart of the

***Rawafid*.**

38. *Al-Abdal* certain righteous persons, of whom the world is never destitute; when one dies, Allah substituting another in his place. Certain persons by means of whom Allah rules the earth; consisting of seventy men, according to their assertion, of whom the earth is never destitute; forty of whom are in Syria, and thirty in the other countries; none of them dying without another's supplying his place, from the rest of mankind; and therefore they are named *Abdal*.

> ***Wa-ahhira da'wana: "Al-Hamdu lil-Lahi Rabbi al-'Alamin, was-salatu was- salamu 'ala ashrafl al-mursalin, Sayyidina Muhammad, wa-'ala alihi wa-sahbihi ajma'in wa-man walahum ila yawmi ad-din. Allahumma ighfir li wa-li- walidayya, wa-arhamhuma ha-ma rabbayani saghiran."***

About the Translator

Dr. Assad Nimer Busool was born in Reina, Nazareth, Palestine. He received his Bachelor and Masters degrees in Arabic Literature and Islamic Studies from the Hebrew University, Jerusalem. H received a Masters degree in Library Science, and a Ph.D. in Arabic and Islamic Studies from the University of California, Berkeley, California.

He has taught Arabic and Islam at San Diego State University, San Diego, California and the University of Minnesota, Minneapolis. Currently he is a Professor and Chairman of the Department of Arabic Studies at the American Islamic College, Chicago, Illinois.

Dr. Busool is a prolific writer and has published books, articles, and short stories in English, Arabic and Hebrew. Among his writings are:

1) *Ibn Hajar al-'Asqalani* - Forty *Hadith*, (translation into English)

2) *Al-Mundhiri* - Forty *Hadith*, (translation into English)

3) Shapes and Forms of Arabic Letters, (3rd printing)

4) Games of the Children of Palestine, (in Arabic)

5) *Ibn Taimiyah. al-'Aqidah al-Wasitiyah*. (translation into English with introduction and commentary, 2nd edition)

6) The Role of The *Qur'an* and the *Sunnah* in Reviving the Muslim '*Ummah*, (in Arabic)

7) Good Neighbors and Other Moral Stories, (adapted from Classic Arabic and translated into English)

8)Islamic Fundamentalism

9) Islam's Relationship to Christianity and Judaism

10) The Proper Pronunciation of The Language of The *Qur'an*